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quire room and board are sometimes put up without compensation, and they agree, perhaps, to give some help with studies of the landlord's children. Only the village "doctor" takes transient guests, mostly visiting officials from the city, who pay for lodgings. 427
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Although the household head is a legal owner of the family property, there is a feeling that it belongs to the family and everyone in the household identifies himself with his land and house. This is expressed in the language. A person who is asked, "Whose rice paddy is this?" would answer that it is the household's or "ours." 423
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In addition to the communal land holdings and the property of the cooperative described earlier, the following items are shared. The government supplies a breeding boar to each village; it is then left in the care of one farmer. This animal is available to pig owners for studding on request, and a small charge is made for the upkeep of the boar. A few tools are jointly owned by several households. Threshing machines were bought jointly after the war by two or more families to defray the high cost of such equipment. These families could be neighbors or relatives. Today many are complaining that joint ownership works hardships during the busy harvest season when there is heavy demand for the machines. As a result, everybody wishes to own his own machine as soon as he can afford to. For tea harvesting, special clippers are owned by the village cooperative and loaned to people as they need them. Since tea harvesting, though seasonal, is not done by all families during the same day, sharing of these tools presents no difficulties. 422
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Property of others is very much respected. Stealing among villagers is almost unheard of, except for some pilfering of green vegetables and fruits by children. Only one case was reported during the field-work period—a person tried to take some goods without payment from the community store. When a village meeting was called, and it was announced that the person's identity was known to the store manager, the merchandise was later replaced. Willful damage to fields is similarly strictly forbidden. No child would really think of doing such damage. But there are no formal rules about trespassing. Movement across other people's property is completely free and unchallenged. 421
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can at least check all transients. Another important duty is to prevent the use of explosives by fishermen, a difficult if not impossible assignment, for he must catch the fisherman *flagrante delicto* when he lands with fish killed in this way. There is no indication that villagers assist the policeman in detecting offenders.

Policing the village itself is not a difficult job. The absence of crime and the low incidence of quarrels, disputes, and brawls would seem to make policing unnecessary. Nevertheless, the policeman interferes at times in disputes. He considers it his duty when actual blows are exchanged and somebody is hurt. In such a case he "investigates," takes notes, and makes a report to the police department. During the entire field work, reportable incidents occurred at about the rate of one a month; in the two or three cases where violence occurred, the matter was settled peacefully later, although the policeman kept a record of it. The rare quarrels which do occur are usually the result of drinking or domestic disagreements, generated by financial problems.

The policeman plays the role of judge and jury. In one case a young man hit a woman and was temporarily detained by the policeman until he made apologies to the victim. In disputes over business transactions, the policeman often arbitrates. In a dispute in which a Taira woman was accused of cheating a trader from another village, the policeman heard the case and ordered the Taira woman to make refunds over a period of time. The villagers seem to accept such arbitration. Serious disagreements seem to be unthinkable, and everyone fears public censure and ostracism. Court action is extremely rare and is referred to the provincial courts in the town of Nago.

The policeman is given high status by the villagers and commands respect. He remains, probably by his own choice, a neutral person in village affairs. He attends village functions, where he is given a place among village leaders. Being friendly with many families, he visits and is visited by other men. It was noted that fishermen sometimes send a special catch to the policeman. But since this is a courtesy which is also common among farmers with regard to nonfarming people, such as teachers, one should not think of such actions as bribery. Mothers use the policeman as a threat in disciplining children. "If you do such a bad thing again, I'll take you to the police station." This, however, does not seem to instill any fear of his person, but rather a respect towards the general area in which the policeman lives. Village children play freely with the policeman's children, but his courtyard is entered less frequently by children than that of other villagers.

The head of the General Affairs Department at the township office is charged with supervision of public order. It is not clear how much this is a self-assigned task. During several occasions, when an alarm

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An exception to this was the case of a junior high school girl who left her mother and stepfather and went to live in the city. The incident was known to all villagers within a short time, and gossip was rife, but referring to the case directly in the presence of the mother was avoided. When the mother finally heard the gossip, she contended that the story had been circulated by a certain family, singled out the woman of that house (who happens to be one of the few Christians in Taira) and told her in no uncertain words that she, as a Christian who wants to do good and others to be good, should know better than to spread evil gossip. 626 156

Concern with the affairs of other villagers is, of course, a result of the general intimacy between people. Not only one's immediate family but also anyone in Taira is aware of what happens to others in the community, and the right to such knowledge of private and family matters does not seem to be denied by anybody. People ask and receive answers, and news travels rapidly from one house to another. In considering the fear of censure and its effectiveness in social control, however, one should not forget that, conversely, the concern of others for one's life leads to a feeling of belonging and the expectation of help and affection.

Children are part of the gossip channel in that they are talkative and report news. They do not seem to invent malicious stories but do join in fun making at other people's expense. [867]

Being too malicious is censured. Older people still remember that they heard in their youth about old wicked women who could bring a curse on others. The term for curse still connotes a person who is disliked or who snoops excessively in other people's affairs. [754]

If possible, nobody is deliberately made subject to public exposure in case of wrongdoing. A township official, who by virtue of his office was also a member of the village council, showed little interest and responsibility toward the community. When the village meeting deliberated whether township officials should continue to be made members of the village council, his name was not mentioned, although the case was discussed at length in public. The final decision was to give him another chance. This, too, is characteristic of community behavior. Ostracism and complete rejection of serious offenders against the community would be a most serious punishment. This in itself would give the community a bad standing. A common front toward the outside is preferred, so that all drastic actions are left only for extreme cases. Rather, one tries to get along, even with a deviant person. Individuals between whom disagreement exists act friendly toward each other in public. 626 627 156

A deep sense of mutual obligation and duty not only toward imme- 626 156

3. Police

Local governments of the municipalities ('shi-chō-son') and the various 'ku' (villages and wards) exercise no control over the police stationed in their areas. Central police headquarters are located in Naha, and the organization of the police command is outside the regular civil structure except at the top national level. The police officer located in Kanagusu-son reports directly to the district police headquarters in Itoman which in turn reports to Naha. In addition to maintaining law and order the police are charged with certain responsibilities in the fields of sanitation, health, and public welfare. Crime rates on Okinawa are low, particularly in the rural areas, and policemen stationed there rarely face serious problems of law violation. A 'son' policeman has a "beat" which he is supposed to patrol each day unless other business is pressing. Actually his visits to some of the villages are rather infrequent, since there is little need for his presence. When a villager dies, it is usually the policeman who checks and certifies the cause of death. Certain dangerous or highly contagious diseases such as leprosy or smallpox must by law be reported, and any infractions of this are usually investigated by the police. If a restaurant or food store is reported as unsanitary, it is the police who take steps to see that the situation is corrected.

Not infrequently the policeman is called upon to function informally as a judge in settling minor disputes which in the United States would be taken to court. One man rented out a room in his home to a former schoolmate; after living and eating there for several months, the roomer disappeared without making any payment for his room and board. A few months later the owner located this person's place of employment, collared him as he left work, and dragged him to the nearest policeman. The policeman listened patiently to both sides of the argument and then ruled that the roomer must pay the entire amount due the owner, ¥6000 (\$50.00), at the rate of ¥2000 per month. The two disputants signed an agreement to this effect, and the policeman also signed it "to make it official". An American would regard this action as an abuse of police power; yet, an Okinawan would see nothing untoward in it. In light of this it is worth noting that the jiturei who headed the rural district (majiri) under the old kingdom functioned as policeman, judge, and administrator.

In the matter of juvenile delinquency the school and police are reported to work closely together. One police officer stated that when juveniles commit misdemeanors in his area they are usually turned over to their schools for special "education". That an errant child should be released to the custody of his school rather than to his family would seem an inconsistency in a society which places so much emphasis on family. In America and perhaps in all of Western society the teaching of ethics is largely a function of the home, but in Japan and Okinawa this is considered a task for the school.

To an outsider Okinawan police appear to be efficient in the performance of their duty and possessed of a pride in their job and a fairly